252 and raise the hammer. Then when the water
402 spilled out the hammer fell, and the cycle began again. These mills have been observed by other authors as well.

Although they utilize water power so cleverly and save so much effort, these 2 kinds of mills involve no specific division of labor. Some men may be more skillful at setting them than others, but there are no professional mill-builders, and no millers. Like the fulling mills they belong to the families that use them, and
256 when not in use are unattended. In the cities, however, professional millers are to be found. Prizren, which has an ample supply of swift water running under the streets, is a milling town, and the traveler walking down the millers' street can hear the sharp ring of stone on stone for several hundred feet. These mills supply the needs of the bakers of Gonaj and Zum, and feed the citizens of Prizren. Bread from this region is of excellent quality and mountaineers coming to market often take a few loaves home.

264 The Ghegs eat one principal meal a day, late in the afternoon. In the morning a Moslem may take a small glass of *raki* for an eye-opener, and eat some bread and cheese; a Catholic will also break his fast. Both will munch a cold snack on the road or in the field for luncheon. But the time when the whole family gets together, when honored guests are entertained, comes when the day's work is over. Then the women cook the food, and
[352] the men squat around the communal table. In Moslem households the table is the only piece of furniture in evidence, aside from the omnipresent chests. Among the Catholics, each house usually contains one massive beech-wood chair, made locally, which seats the head of the house or the guest of honor, and a number of low wooden stools.

Forks and other modern cutlery are usually absent. Mediaeval table manners are scrupulously observed, with all eating from the same dish, and with their fingers. Among the Moslems at least, the custom of passing a wash-bowl and jug of water with a towel before and after the meal is usual, as well as saying the Koranic grace, *bismillah*. At one meal which I attended at the house of Major Çen Eleze at Slatina, in Dibra, the table was at least 10 feet in diameter, the eaters numbered at

[See pp. 16a-16b-Analysis -18a-]

162
142
*138
[256]

What this distribution seems to show more than anything else is that slight overbites tend to favor the big eastern market towns and the center of the Roman road. Puka lies at the middle of this road, and Puka has a commercial bakery. Luma has several at Kukës, and others do business at Prizren and Peshkopia. These commercial bakeries turn out a softer product

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl
[Laws enacted in the village of Kastrat on Nov. 2, 1891]

5. Whoever moves the stones of an old boundary and puts them in a new place will be fined 3000 grosh and 6 rams. [681] [423]

6. No one is to frighten a flock sheltering from the heat in a place it was in first.[1] Whoever does this will be fined 250 grosh and 3 rams. [233]

7. The mill question remains inviolate as always and neither the Vukpalaj nor the Gjolaj may start a *degamë*,[2] and any miller who takes more than 5 per cent of the flour will be fined 500 grosh and 6 rams. [256]

8. Any man who cuts down a tree under which animals take shelter from the heat or cuts off a mill or an irrigation stream will be fined 500 grosh and 6 rams.

9. Other fountains and springs are left under the old law, that is to say, whoever destroys a fountain or spring or prevents another from filling water-pots will be fined 500 grosh. [312]

10. Milling is by order of arrival. Any miller who mills for a man who comes later than another and breaks the order either out of favouritism or because corrupted by bribes will be fined 150 grosh and 3 rams. [256]

11. Whoever admits a stranger to huts on a mountain pasturage will be fined 500 grosh and 6 rams.[3]

IV. Truce Sworn between Nikaj and Mertur on August 10th, 1892. [628] [619]

(From Father Gjeçov, *Kanùn*, p. 121.)

The two tribes have sworn a truce with each other:

(1) As from August 14th up to the day of Our Lady of Mertur.

(2) As from December 26th up to the day of St Sebastian.

The guarantors of Flock and Shepherd, i.e. Nikaj and Mertur and the Bajraktars of Krasniqë and Gash.

V. Laws Enacted in Kastrat and Bajzë on November 1st, 1892 A.D. [681]

(From Father Gjeçov, *Kanùn*, p. 126.)

At a general meeting held under the presidency of Brahim Beg the serxherde, Kasem Beg the bylikbash and the four and twenty chiefs (elders) of Kastrat, the following laws were enacted.

1. Whoever murders a man of Kastrat or of any of the other mountains will be fined 3000 grosh and 24 rams.

[1] This must be a mistranslation. The Italian version of the sentence runs: *che nessuno ardisa impaurire il bastiame gravido.*

[2] The Italian version of this very obscure clause is as follows: *Le disposizioni riguardanti i mulini rimangono inaltarate per sempre e non possono causare litigi nè fra il povero nè fra il ricco*, clearly referring to the principle, enunciated again in § 10, which compels the miller to treat all his clients on the principle of 'first come, first served'. It is possible that the Albanian version has been misunderstood.

[3] This refers to the letting of some of the tribe's scanty pasturage to strangers.